Aduertiſements

partely for due order in the publique ad-
miniſtration of Common
prayers, and vſing the holy
Sacraments:

And partely for the apparell of all perſons
Eccleſiaſticall, by vertue of the Queens Maieſties
letters, commaunding the ſame, the xv.
day of Ianuary, in the ſeauenth yeere of the
reigne of our Soueraigne Lady ELIZA-
BETH, by the grace of God, of
England, Fraunce, and Ire-
land Queene, defender
of the faith, &c.

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THe Queenes Maiestie of her godly zeale calling to remembrance howe necessarie it is to the aduancement of Gods glory, and the establishment of Christes pure religion, for all her louing Subiects, especially the state Ecclesiasticall, to be knit together in one perfect vnitie of doctrine, and be conioyned in one vniformitie of Rites and maners in the ministration of Gods holy word, in open prayer and ministration of Sacraments, as also to be of one decent behauiour in their outward apparell, to bee knowne partly by their distinct habits to be of that vocation (who should bee reuerenced the rather in their offices as ministers of the holy things, whereto they bee called) hath by her letters directed vnto the Archbishop of Canterburie, and Metropolitan, required, enioyned, and straightly charged, that with assistance and conference had with other Bishops, namely, such as be in commission for causes ecclesiasticall, some orders might be taken, whereby all diuersities and varieties among them of the clergie and the people (as breeding nothing but contention, offence and breach of common charitie, and bee against the lawes, good vsage and ordinances of the Realme) might be reformed & repressed, and brought to one maner of vniformitie throughout the whole realme, that the people may thereby quietly honour and serue almightie God in trueth,

concord, vnitie, peace and quietnes, as by her Maiesties said letters more at large doth appeare. Whereupon by diligent conference and communication in the same, and at last by assent & consent of the persons before saide, these orders and rules ensuing, haue been thought meete and conuenient to be vsed and followed: not yet prescribing these rules as lawes equiualent with the eternall word of GOD, as of necessitie to bind the consciences of her subiects in the nature of them considered in themselues: Or as they should adde any efficacie, or more holinesse to the vertue of publique prayer and to the Sacraments, but as temporall orders meere Ecclesiasticall, without any vaine superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time.

Articles for doctrine and preaching.

FIrſt, that all they which ſhall bee admitted to preach, ſhall bee diligently examined for their conformitie in vnitie of doctrine, eſtabliſhed by publike authoritie: and admoniſhed to vſe ſobrietie and diſcretion in teaching of the people, namely in matters of controuerſie: and to conſider the grauitie of their office, and to foreſee with diligence the matters which they will ſpeake, to vtter them to the edification of the audience.

Item, that they ſet out in their preaching the reuerend eſtimation of the holy Sacramentes of Baptiſme and the Lordes Supper, exciting the people to the often and the deuout receiuing of the holy Communion of the bodie and bloud of Chriſt, in ſuch forme as is alreadie preſcribed in the booke of common prayer: & as it is further declared in an homily concerning the vertue and efficacie of the ſaid Sacraments.

Item, that they moue the people to all obedience, aſwell in obſeruation of the orders appointed in the booke of Common ſeruice, as in the Queenes Maieſties Iniunctions, as alſo of all other ciuill duties due for ſubiects to do.

Item, that all licences for preaching, granted out by the Archbiſhop & Biſhops within the prouince of Canterburie, bearing date before the firſt day of

March 1564. be void and of none effect, and neuertheleſſe all ſuch as ſhall be thought meete for the office, to bee admitted againe without difficultie or charge, paying no more but 4. pence for the writing, parchment and waxe.

Item, if any preacher or Parſon, Vicar or Curat, ſo licenced, ſhall fortune to preach any matter tending to diſſention, or to the derogation of the Religion and doctrine receiued, that the hearers denounce the ſame to the Ordinaries, or the next Biſhop of the ſame place: but no man openly to contrarie or to impugne the ſame ſpeach ſo diſorderly vttered: whereby may grow offence and diſquiet of the people, but ſhalbe conuinced and reproued by the Ordinarie after ſuch agreeable order, as ſhalbe ſeene to him according to the grauitie of the offence. And that it be preſented within one moneth after the wordes ſpoken.

Item, that they vſe not to exact or receiue vnreaſonable rewardes or ſtipends of the poore paſtors, comming to their Cures to preach, whereby they might be noted as followers of filthie lucre, rather then vſe the office of preaching of charitie and good zeale, to the ſaluation of mens ſoules.

Item, if the Parſon be able, he ſhall preach in his owne perſon euerie three Moneths, or elſe ſhall preach by another, ſo that his abſence bee approued by the Ordinarie of the Dioces in reſpect of ſickneſſe, ſeruice or ſtudie at the Vniuerſities. Neuerthe-

nertheleſſe, yet for want of able preachers and parſons, to tollerate them without penaltie, ſo that they preach in their owne perſons, or by a learned ſubſtitute, once in euerie three Monethes of the yeere.

Articles for adminiſtration of prayer and Sacraments.

FIrſt, that the Common prayer bee ſaid or ſung decently and diſtinctly, in ſuch place as the Ordinarie ſhall thinke meete for the largenes and ſtreightneſſe of the Church and Quire, ſo that the people may be moſt edified.

Item, that no Parſon or Curate, not admitted by the Biſhop of the Dioces to preach, do expownd in his owne Cure or elſe where, any ſcripture or matter of doctrine, or by the way of exhortation, but onely ſtudie to reade gravely and aptly, without any gloſing of the ſame, or any additions, the homilies already ſet out, or other ſuch neceſſarie doctrine as is or ſhall be preſcribed for the quiet inſtruction and edification of the people.

Item, that in Cathedrall Churches & Colledges, the holy Communion bee miniſtred vpon the firſt or ſecond Sunday of euerie Moneth at the leaſt. So that both Deane, Prebendaries, Prieſts, and Clearkes do receiue: and all other of diſcretion of the foundation, do receiue foure times in the yeere at the leaſt

Item, in ministration of the holy Communion in the Cathedrall and Collegiat Churches, the principall minister shall vse a Cope, with Gospeller and Epistoler agreeably: and at all other prayers to be said at the Cõmunion table, to vse no Copes but surplesses.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hoode in the Quyer: and when they preach in the Cathedrall or Collegiate Church, to weare their hoode.

Item, that euery minister saying any publique prayers, or ministring of the Sacraments or other rites of the church, shall weare a comely Surplice with sleeues, to be prouided at the charges of the Parishe: and that the Parishe prouide a decent Table standing on a frame, for the Communion Table.

Item, they shall decently couer with Carpet, silke or other decent couering, and with a faire linnen cloth (at the time of the ministration) the Communion table: and to set the ten Commaundements vpon the East wall ouer the said table.

Item, that all Cõmunicants do receiue kneeling, and as is appointed by the lawes of the Realme, and the Queenes Maiesties Iniunctions.

Item, that the Font be not remoued, nor that the Curate doe baptise in parish Churches in any Basons, nor in any other forme than is already prescribed,

ſcribed, without charging the parent to be preſent or abſent at the chriſtening of his child, although the Parent may bee preſent or abſent, but not to anſwere as Godfather for his child.

Item, that no child be admitted to anſwere as Godfather or Godmother, except the childe hath receiued the Communion.

Item, that there bee none other Holydaies obſerued beſides the Sundayes, but onely ſuch as bee ſet out for Holydaies, as in the Statute Anno quinto & ſexto Edwardi ſexti, and in the newe Kalender authoriſed by the Queenes Maieſtie.

Item, that when any Chriſtian bodie is in paſſing that the Bell be tolled, and that the Curate be ſpecially called for to comfort the ſicke perſon: and after the time of his paſſing, to ring no more but one ſhort peale: and one before the buriall, and another ſhort peale after the Buriall.

Item, that on Sundayes there be no ſhops open, nor Artificers commonly going about their affaires worldly. And that in all Faires and common markets, falling vpon the Sunday, there be no ſhewing of any wares, before the Seruice be done.

Item, that in the Rogation dayes of proceſſion, they ſing or ſay in engliſh the two Pſalmes beginning, Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of thankſgiuing to God, already deuiſed and diuided into foure parts, without addition of any ſuperſtitious ceremonies heretofore vſed.

FIrst, against the day of giuing of orders appoynted, the Bysbop shall giue open monitions to all men, to except against such as they knowe not to bee worthie, either for life or conuersation. And there to giue notice that none shall sue for orders, but within their owne Dioces where they were borne, or had their long time of dwelling, except such, as shall be of degree in the vniuersities.

Item, that young Priests or ministers, made or to be made, be so instructed, that they be able to make apt answeres concerning the forme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to serue without examination & admission of the Ordinary or his deputie, in writing, hauing respect to the greatnes of the cure, and the meetnes of the partie: and that the said ministers if they remoue frō one dioces to an other, be by no meanes admitted to serue, without testimonie of the Diocesan from whence they come, in writing of their honesty and ability.

Item, that the Bishop doe call home once in the yeere any Prebendary in the Church, or beneficed in the Dioces, which studieth at the vniuersities to knowe how hee profiteth in learning: and that he be not suffered to bee a seruing or waiting man dissolutely.

Item,

Item, that at the Archdeacons Visitation, the Archdeacon shall appoint the Curates to certaine Texts of the new Testament to be conde without booke. And in their next Synode to exact a rehearsall of them.

Item, that the Churchwardens once in the quarter declare by their Curates in billes subscribed with their handes to the Ordinarie, or to the next officer vnder him, who they be which will not readily pay their penalties for not comming to Gods diuine Seruice accordingly.

Item, that the Ordinaries doe vse good diligent examination, to foresee all Simonicall pactes or couenants with the Patrons or presenters, for the spoyle of their Glebe, Tithes, or Mansion houses.

Item, that no persons be suffered to marry within the Leuiticall degrees mentioned in a Table set forth by the Archbishop of Canterburie in that behalfe, Anno Domini, 1563. and if any such be, to bee seperated by order of law.

FIrst, that all Archbishops, and Bishops doe vse and continue their accustomed apparell.

Item, that all Deanes of Cathedrall Churches, Maisters of Colledges, all Archdeacons, and other dignities in cathedrall Churches: Doctors, Bachelers of Diuinitie and Law, hauing any Ecclesiasticall liuing, shall weare in their common apparell abroad, a side Gowne with sleeues streight at the hand, without any cuts in the same. And that also without any falling cape: and to weare tippets of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24. Henrici octaui.

Item, that all Doctors of Phisicke, or of any other facultie, hauing any liuing Ecclesiasticall, or any other that may dispend by the church one hundred Markes, so to be esteemed by the fruites, or tenths of their promotions: and all Prebendaries whose promotions be valued at xx. pound or vpward, weare the like apparell.

Item, that they and all Ecclesiasticall persons, or other, hauing any Ecclesiasticall liuing, doe weare the Cap appointed by the Iniunctions: and they to weare no Hats, but in their iourneying.

Item, that they in their iourneying doe weare their cloaks with sleeues put on, and like in fashion to their Gownes, without guards, welts, or cuts.

Item,

Item, that in their priuat houses and studies they vse their owne libertie of comely apparell.

Item, that all inferiour Ecclesiasticall persons shall weare long gownes of the fashion aforesaid, and caps, as before is prescribed.

Item, that all poore Parsons, Vicars and Curats do endeuour themselues to conform their apparell in like sort, so soone and as conueniently as their abilitie will serue to the same. Prouided that their abilitie be iudged by the Bishop of the Dioces. And if their abilitie will not suffer to buy them longe gownes of the forme afore prescribed, that then they shall weare their short gownes, agreeable to to the forme afore expressed.

Item, that all such persons as haue been or be ecclesiasticall, and serue not the ministerie, or haue not accepted or shall refuse to accept the oath of obedience to the Queenes Maiestie, doe from henceforth abroad weare none of the said apparell of the forme and fashion aforesaid, but to goe as meere lay men, till they be reconciled to obedience: and who shall obstinately refuse to doe the same, that they be presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

Protestations to be made, promised, and subscribed by them that shall hereafter be admitted to any Office, Roome, or Cure in any *Church, or other place Ecclesiasticall.*

In primis, I shall not preach or publiquely interpret but onely read that which is appointed by publicke authoritie, without speciall license of the Bishop vnder his seale.

I shall read the Seruice appointed, plainely, distinctly and audibly, that all the people may heare and vnderstand.

I shall keepe the Register Booke according to the Queenes Maiesties Iniunctions.

I shall vse sobrietie in apparell, and specially in the Church at common Prayers, according to order appointed.

I shal moue the Parishioners to quiet and concord, and not giue them cause of offence, and shall helpe to reconcile them which be at variance, to my vttermost power.

I shall read dayly at the least one Chapter of the old Testament, and another of the new with good aduisement, to the increase of my knowledge.

I doe also faithfully promise in my person, to vse and exercise my office and place to the honour of God, to the quiet of the Queenes Subiects within my charge, in trueth, concord, and vnitie. And also

to

to obſerue, keepe and maintaine ſuch order and vniformitie in all externall policie, Rites and Ceremonies of the Church, as by the lawes, good vſages and orders are already wel prouided and eſtabliſhed.

I ſhall not openly intermeddle with any artificers occupations, as couetouſly to ſeeke a gaine thereby, hauing in Eccleſiaſticall liuing to the ſum of twentie nobles or aboue by the yeere.

Agreed vpon and ſubſcribed by

Matthæus Cantuarienſis.
Edmundus Londonienſis.
Richardus Elienſis.
Edmundus Roffenſis.
} Commiſſioners in cauſes Eccleſiaſticall,

Robertus VVintonienſis.
Nicolaus Lincolnienſis.
With others.

FINIS